20 Mr. Sheik Abdul Qadir Sahib Bahadur
21 ,, V. B. Vaidyanatha Ayyar
22 Diwan Bahadur Dr V. Verghese
23 Mr. H. J. Walmesley

Mr. S. F. Nunez then requested for leave to move his regarding the Retrenchment Committee in the place of the next resolution of Mr. K. T. Mathew for which he stated that he had Mr. Mathew's consent. The President refused him leave to move the same. He then asked Mr. K. T Mathew to move his resolution regarding the establishment of a Central Ayurvedic Hospital in the State.

The Establishment of a Central Ayurvedic Hospital.

Mr. K. T. MATHEW.

Sir, I rise to move the following resolution standing in my name:—

"*That this Council recommends to the Government to establish a Central Ayurvedic Hospital in the State*".

One of the evil effects of the foreign domination of country for a long time is seen to be the abandoning of national ideals, civilisation, manners and customs. Our country has been under the British Government for more than a century, and as a result of this a foreign civilisation has begun to take root in our country. The blaze of Western civilisation blinds many of us to the past greatness of our motherland and her achievements, arts, etc. As many other great things have suffered from the blaze of foreign civilisation, our Medical Science has also suffered.

The late Lokamanya Tilak proves that, as far as known, the Aryan civilisation is the oldest, and its Vedas are, at least 5,000 years and over, old. The Hindu Medical Science is as old as the Vedas, and like all other branches of Hindu Science. it is also believed to be revealed. Ayurveda means the Science of Life. It is the oldest of its kind, and for that reason, if not for any other, it deserves a high place of honour.

The various catastrophies that befell the Aryans in the form of foreign invaders and foreign domination have let to the destruction of a great part of its Literature. Printing was unknown in those days, and this has also worked much to its destruction. Add to this list, the ingress of Western civilisation. In spite of such adversities, we are not deprived of the whole treasure of the Ayurvedic system of treatment. The

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little that we at present possess is considered to be very precious, and most suitable to the condition of our country.

Foreigners who came to our country thought Ayurveda was an imperfect and undeveloped system. Ayurveda was even thought to be the system of quacks. This was due to their own ignorance. To call another system a "quackery", about which little is understood or little is tried, is just like an insane person calling another insane. In spite of the recent development of Western Medical Science, it is not considered to be quite perfect. If one system is imperfect, what one should do is to improve it, instead of neglecting it. That is what the Westerners do with regard to their system. In the form of research work, they are trying to devise some new method, to discover some new drug, to manufacture some new instrument, and so on.

Sir Patrick Hehir, a Member of the Medical Committee of 1919, recognises that, with all its imperfections, the Ayurvedic system does a certain amount of good among the people. He observes:—

"The Hindu system could not have survived for over 200 years nor the Arabic system many centuries, if they did nothing but harm. I entertain doubts as to the political wisdom of ignoring the hold these Oriental systems have on the people, and I am quite sure that adopting an attitude of contempt is not the way to meet them."

Though Ayurveda suffered for a long period, it is now slowly rearing its head. We have come to realise the usefulness of Ayurveda. Ayurvedic Conferences are annually growing in number, and the representatives of our people are pressing the British Government to pay more attention to the development of this system. A few years ago, the Government of Madras was persuaded to appoint Dr. Koman to investigate the possibilities of Ayurveda. Though his report was not quite favourable, yet it marks a definite stage. The altogether hostile attitude of the Allopathic doctors is fast disappearing. The study of comparative medicine is now making rapid strides in our country.

A comparative study will reveal the richness of the Ayurvedic system. In Medical Chemistry, Physiology and Midwifery and also in the domain of Medicine, Ayurveda has to make a good contribution. In Therapeutics Ayurveda can shed greater lustre. Nowadays, there is a growing tendency to prepare organic compounds of metals for Therapeutic purposes, Ayurveda has been advising it from time immemorial. Regard-

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ing the treatment of vegetable herbs, Ayurveda advises an innumerable number of preparations; a large number of them would surely prove to be useful, if given an honest trial. Setting in eyes of other persons and thus rendering vision in case of the blind, we laugh out as humbug or foolish, but when the great American Surgeon, Carol, could successfully transplant one leg of a goat in another, we stand aghast with wonder. Time alone will prove that what has been said in our system is not impossible of achievement.

The Ayurvedic system should be encouraged for other reasons also. It is the cheapest, and is easily available. In countries like England, vegetable herbs do not grow in abundance as in our country. We have drugs and plants in India, and we can get most of them for the mere asking, or by paying a small amount. Due to the enormous cost of Western Medical Science, little in the form of medical relief has been available for the poor masses. If the Ayurvedic medicine has been promoted, the case would have been different. Let me fortify this statement from the *Indian Medical Gazette*, Vol. 59 No. 7, dated July 1924.

"What the Indian patient wants is a Hakim at four annas a visit and medicine at two annas. What the present medicine tends to provide is a specialist at Rs. 32, a visit and a purified alkaloid at Rs. 1—8—0 per dose. Yet the true remedy for disease in India is the gradual building of an indigenous Indian Pharmacopia of the locally available and manufactured."

Let us now examine how the Ayurvedic system is being encouraged by our Government. From *the Administration Report* of our State for the year 1100, we understand that in the year under review there were 10 Hospitals, 19 Dispensaries and a temporary Dispensary, thus comprising in all 30 medical institutions, excluding the two Asylums. The expenditure in maintaining these institutions amounted to Rs. 2,64,081—12—4; whereas the amount spent for the Ayurvedic system was only a pittance. From the answer given to the question to submit a list of Ayurvedic Dispensaries managed or aided by the Government and the amount spent (question No. 15, 28th July 1925), we note that there are 14 Ayurvedic Institutions in the State maintained by the Government, and that the amount spent on them is only Rs. 84,000. The figures show that our Government is in no way better than the foreign Government in supporting the Ayurvedic system, perhaps a little worse, for no one was appointed here to investigate the possibilities of Ayurveda as the Madras Government did. I may further point out that

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our Government is very unfair towards the Ayurvedic system. The Hon'ble Member for Tattamangalam asked the Government "to state the amount collected by the sale of medicines to rich patients in each Hospital and Dispensary (Allopathy) in the State for the past decade" (question No. 121, December 11, 1925), and the Government replied that "there was no sale of medicines, and no amount was collected". In answer to another question by the Hon'ble Member, (question No. 69, December, 1925) the Government says that the Municipal Ayurvedic Dispensary at Tattamangalam should be closed, as the cost of medicine supplied to well-to-do persons was not realised. Comment is superfluous. (*Hear, hear.*)

However much the Government might try to undermine the Ayurvedic system, the people have not lost faith in that system. Doctors practising this system are found throughout the length and breadth of our State. It is not an exaggeration to say that Ayurvedic medicines are best suited to the climatic conditions of our country, to our constitutions, to our manners and customs and to our religious sentiments. It should, therefore, be the policy of the Government to encourage such a system.

Aided or unaided by Government, there are many Ayurvedic Dispensaries in our State, and they are left without proper supervision. There is no well-established institution to train Ayurvedic physicians. There is no reliable institution to get Ayurvedic medicines. The establishment of a Central Ayurvedic Hospital will remove these difficulties. The Government may double or treble the amount now spent on Allopathic treatment, and may increase the number of Hospitals and Dispensaries ten times or twenty times, but this will not provide adequate medical relief to the masses. The Ayurvedic system alone will meet the situation, and therefore, it should be well encouraged.

Some years ago, in our State and outside, there were many Ayurvedic physicians of great renown, but their number is slowly decreasing. Even now, from our State and neighbouring places, Ayurvedic doctors go to Baroda and other places on special request. If a Central Ayurvedic Hospital is started in our State, we can get one of them to be in charge of this institution, provided the Government give them sufficient encouragement and necessary facilities. At this Hospital we can get a few young men trained year after year. This will enable us to get

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rid of quack doctors, who are playing with the lives of our people.

I, therefore, plead for the establishment of a Central Ayurvedic Hospital in the State.

മിസ്റ്റർ സി. എൻ. ഇട്ടിരവി നമ്പൂതിരി.

ഞാൻ ഈ പ്രമേയത്തോടുകൂടി യോജിക്കുന്നു.

Dr. A. G. MENON.

Sir, I may be allowed to move an amendment to this resolution. Unfortunately, owing to ill-health, I was not in a position to write to the Secretary and submit my amendment. The amendment, far from altering the resolution in substance, only elucidates the purpose of the resolution.

PRESIDENT.

What is the amendment please?

Dr. A. G. MENON.

"*That with a view to encourage the Ayurvedic system of treatment, this Council recommends to the Government to establish a Central Ayurvedic Hospital in the buildings now lying vacant at Anappara near Trichur.*"

But, Sir, before entering on the merits of the proposal before the House, a word of explanation is, perhaps, due from me in view of a personal reference, in one of the issues of the *Suprabhatam* published in Trichur, which spoke of me as a recent convert to Ayurveda.

Knowing only the fact that I am, for the last thirty years, practising the Allopathic system, the paper in question drew the inference that like All allopathic Doctors in general I must be naturally opposed to the encouragement of the Ayurvedic system and that my support of the Ayurvedic system must be due to some very recent personal experience. The assumption of the generality of Allopathic Doctors are opposed to the Ayurvedic system is itself untrue. And for my part I can declare that far from being an opponent of the Ayurvedic system, I have, throughout my professional career, adopted and encouraged what appeared to me to be the best in the Ayurvedic system. So, I am not a recent convert, and my support to the resolution is the result of 30 years' experience and to my early knowledge and conviction that in certain respects, at least, the Ayurvedic system is far superior to any other.

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In this connection, I shall draw your attention to the words of a very eminent European authority on this subject, Doctor Sir Pardey Lukis, Director-General of Medicine with the Imperial Government of British India.

In supporting a similar resolution in the Imperial Legislative Council of British India, he says:—

"Sir, although I cannot agree with the remarks in regard to the alleged unsympathetic attitude of the Indian Medical service towards the indigenous system of medicine, it gives me very great pleasure, to be able, on this occasion, to associate myself with the Hon'ble Mr. Surendranath Banerjee in supporting the motion of my Hon'ble friend, Khan Bahadur Mir Asad Ali Khan. The motion now before us deals with a subject to which I have devoted considerable thought during the 36 years of my residence in the East, and as I said the other day at Indore, the longer I remain in India and the more I see of the country and its people, the more convinced I am that many of the empirical methods of treatment adopted by the Vaids and Hakims are of the greatest value. I may also state that I do not recognise any fixed line of demarcation between the Eastern and Western systems of Medicine. The main difference between the two is, that, whereas the one has advanced, the other has remained stationary, and that is why I am an advocate for the placing of the ancient and indigenous systems of medicine upon a scientific basis, thus increasing their usefulness.

Later on, he says, "Why then should the Allopath arrogate to himself the right to appropriate for his individual benefit all new discoveries, denying these privileges to the practitioners of other systems of medicine. This appears to be especially unfair when it is borne in mind that 90 per cent of the Indian population (that is important) live in rural areas where the Vaids and Hakim are—and will be for many years to come—the chief attendants of those dumb millions alluded to in recent speeches in this Council. It was in view of this and in the hope that something might be done to raise the status and improve the education of Vaids and Hakims, that I insisted on a definite standard of education for the new type of vernacularly trained village practitioners".

Again, the Director-General says: "Personally, if I were ill, I say frankly that I would prefer to be treated by a good Vaid or Hakim rather than by a bad Doctor. I resent strongly that spirit of medical trades-unionism which leads many modern doctors to stigmatize all Vaids and Hakims as quacks and charltans, and I shall always be proud of the fact that I was privileged

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to have the friendship of two such learned men as the late Nawab Shafa-ud-dowlah of Fyzabad and Kaviraj Bijay Ratan Sen of Calcutta"

Sir, it is unnecessary, I think at this day, to multiply authorities for the position that the Ayurvedic system is as scientific and efficacious on the side of medicine as any other system. To us, people of Kerala, at any rate, the opinion of a foreign expert on the matter is not necessary at all. It is here that the Ayurvedic system is more popularly and more extensively practised than in any other part of India, except perhaps Bengal. It is Kerala alone which can boast of traditionally eminent physicians as the *Ashtavydians*, and we all know with what confidence and respect the descendants and *sishyas* of these physicians are regarded by the people of the West Coast. I may say that their reputation has in recent years spread far beyond Malabar.

It may be said that the Ayurvedic system has no scope for efficient surgery and allied branches. But it must be remembered that improved Surgery, Radiology and allied branches are the products of the progress of modern Physical Science. These are not the monopoly or exclusive property of the Allopathic doctors, nor are they intrinsically a part of the Allopathic system of treatment. There is absolutely no reason why those who practise the Ayurvedic system of Medicine should not avail themselves of all these improvements and developments due to the advancement of modern science.

It is here, Sir, that the Ayurvedic doctors are handicapped. For there is not the necessary facility for them for getting themselves systematically trained in the knowledge and practice of modern improvemnts. Unless the State comes forward and establishes colleges, or institutions where the Ayurvedic Pharmocopea is taught together with Surgery, etc., on modern lines, there is no chance of these people getting themselves properly trained. At present, in all Medical Colleges or Government Institutions in India where Anatomy, Surgery, etc., are taught, it is the Western system of Medicine that is coupled with them. Only people trained in such Colleges seem to enjoy a superior status as Doctors of Medicine. This is due only to the support and encouragement given to them by Government.

In spite of this, gentlemen, I believe none of you will contradict the fact that 90 percent of the people always resort to, and prefer to be treated by, Vaidans rather than Allopathic doctors. At any rate, this is so, with the rural population. A system of treatment which has stood the test of centuries and

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still retains the confidence of more than 90 percent of the population cannot easily be branded as unscientific or inefficient. Besides, this system of treatment is decidedly cheaper than the Allopathic system. And on the ground of economy also, the indigenous system should be encouraged.

Assuming that this system is defective in some respects, it is due to the fact that it was not given facilities to keep pace with the progress of modern science. This, again, as I have already said, is due to lack of patronage by the governments concerned. So it is the duty of the State as well as of the people to give all possible encouragement and support to the Ayurvedic system, and to afford necessary facilities to remove the defects, if any, by establishing Hospitals or institutions where approved and systematic training can be imparted in the light of modern scientific improvements.

Now, I say, without fear of contradiction, that, during the last century and onwards, in the conflict between the Eastern and Western civilizations and the consequent clash of systems and ideals, no conflict has been more practically and prominently brought to our notice than that between the Eastern and Western systems of medical treatment. From what little experience I have in the medical line, I can assure any one that, on the medical side, theoretically as well as practically, the Ayurvedic system is superior to the Allopathic or any other foreign system of Medicine.

Judged by the results, it has to be said that, under the indigenous system, unlike the foreign systems, a good many diseases are permanently and radically cured. Secondly, though poisonous drugs and chemicals are administered under both the systems, still, on account of various purification processes to which poisons are subjected under the Ayurvedic system, the evil potencies of poisons are always reduced to a minimum. So there is always less danger of creating other complications in the human economy, though the required effect is attained rather somewhat slowly. To put the matter in a nutshell, under the Ayurvedic system of treatment, the remedy very rarely proves to be worse than the disease. It is on account of this, Sir, that Sir Pardy Lukis, quoted above, frankly says that personally, if he were ill, he would prefer to be treated by a good Vaid or Hakim than by a bad Doctor. Sir, it is easy to dilate upon this aspect of the question. But I do not wish to take up any more of your valuable time and tire your patience.

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One word more, in support of the suggestion that the Anappara buildings may be utilised for the Ayurvedic Hospital. They were constructed, at a considerable cost, to locate a Hospital, and as such their plan is quite suitable for our purpose. The locality is said to be salubrious, and the buildings have extensive open ground all round. The open ground can be utilised for maintaining a garden of medicinal herbs and plants which is a necessary equipment for an Ayurvedic Institution. This will be the most appropriate and the best solution of the much vexed question of Anappara.

In regard to the cultivation of indigenous drugs, many of which, such as *Cheratta* (*Kiratha*), etc., are largely in use in the Allopathic system; I may be permitted to quote the following extract from the speech of Dr. U. Rama Rao in the Madras Legislative Council on the 21st of February 1921 :—

"I am myself aware that there are many medicines in the Ayurvedic and Unani systems which are well worth borrowing and of which we have not the benefit in the Allopathic system, and it is for that reason that, when I was District Surgeon of Tanjore, I was in favour of the Chatram Department taking over one of the gradens in that place for the cultivation of the indigenous drugs, and I showed by figures to the Head of the District Board that as much as Rs. 25,000 could be saved in that one District, if only certain drugs could be cultivated and utilised in the various Local Fund and Municipal Dispensaries in the District."

If the Government, therefore, are earnest in their attempts to encourage and improve the Ayurvedic system of treatment, they have in the Anappara buildings a ready made habitation, and as such, can save the costly initial outlay, to locate a central institution for reviving and improving the ancient and indigenous science of healing, which will be appreciated and blesssed by countless generations of the subjects of the State.

Mr. C. A. KUNJUNNI RAJA.

Sir, I support the resolution. However much experts may differ with regard to the merits of the medical system of Allopathy or of Ayurveda, experience has taught us that either system is useful in its own way, and that, for a well-organised system of medical relief in a civilized State, both systems should be organised on harmonious lines. During the last 50 years, Ayurveda was neglected by the State with the result that a large section of the population received no medical relief on account of the concentration of Hospitals and dispensaries in a few recognised centres for the maintenance of which alone the Government had to spend large sums on salaries of officers and the staff,

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while a good portion was also spent on the purchase of instruments and foreign medicines. In recent years, it is true that some 13 Ayurvedic Dispensaries were started and maintained under the supervision of Village Panchayats, and the grant is also given to a Dispensary newly opened at Tattamangalam under the auspices of the Chittur-Tattamangalam Municipal Council. In the *Administration Report for 1100*, the Government had stated that the scheme for the development of the Ayurvedic system of medicine and the better working of the existing Dispensaries are matters under the consideration of the Government. These facts clearly indicate that our Government are not satisfied with the maintenance of the existing 32 medical institutions of the Allopathic system alone, but immediate steps have to be taken to give relief to the suffering millions, and the system of Ayurveda should be brought to its aid. Besides the general treatment under the Ayurvedic system, there are certain special branches of the system which require immediate attention and high encouragement. For instance, the treatment for the bites of snakes, spiders, and other poisonous beings. I am sure these systems will get sufficient encouragement, especially, when one is aware that H. H. the present Maharaja is himself an expert scholar of Ayurveda.

The difficulty of the Government, I anticipate, is one of finance, as it is in all beneficial undertakings. Our system of medical relief is of an antedeluvian character, and requires complete over-hauling to be brought to its proper level. Even though I had not the advantage to study on the spot the working of medical institutions in the West, I understand the latest system in the West is the honorary system of medical relief where the poor will be treated free by Honorary Surgeons in Hospitals, and where money has to be found only for the purchase of medicines and instruments. If that system is introduced with advantage here, a good portion of the expenditure on salaries could be diverted for the starting of new relief centres to the advantage of those who live in the rural parts of the State. I understand a scheme on the lines of the latest system obtaining in England has been prepared by the Member for Irinjalakkuda, than whom there is none here more competent to speak on the subject, (he having spent many years for medical studies in England), and whose life was recently saved by Ayurveda, when he was given up by Western savants. And notice for leave to introduce the Bill has been given, and the Government is considering whether this useful and beneficial piece of legislation should be given an opportunity to be at least discussed in this Council. I am sure, public welfare being the primary function of the Government, the opposition of vested interests to this useful scheme will be brushed

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aside, and a comprehensive scheme of medical relief will be brought into operation, where both the systems of medical relief will be combined to the advantage of both and of the people of the State. If the intentions of the Government are in accord with what I have said, I feel the present proposal to establish a Central Ayurvedic Hospital may be kept in abeyance for the time being, until this Council expresses its approval of the whole scheme. If the object of the mover of this resolution is only to give a trial to the system of Ayurveda, I say the system has stood the test of time, and it requires no new demonstration.

Mr. K. S. RAMA AYYAR.

Sir, I beg to move the following amendment:—*After the words "in the State," add the following: "with a Medicine Factory attached to it; and that encouragement may be given to the Ayurvedic system of Medicine by opening Dispensaries, wherever possible, under duly qualified Vaidyans. The Government may also see, if the services of Mr. K. Sankara Menon, a son of the soil, who is now Director of Ayurveda in the State of Travancore, cannot be had for organising the Hospital, the Factory and the Dispensaries and for being in charge of the department, at least for some years at the outset."*

PRESIDENT.

Any one who seconds the amendment?

Mr. POULO MAMPILLI.

Sir, I second the amendment.

Mr. I. RAMAN MENON.

It is gratifying to note that lots of questions have been asked in this House about "Ayurveda". From the answers given to the several questions it is possible to find out the amount of support given by the Government for the development of Ayurveda in the State.

Prior to the introduction of the Western system of Medicine in the State in 1875, the Ayurvedic system was the only sort of medical help available to the people of the State. The State had a number of physicians under it, and these physicians were given some sort of retaining fee, and were permitted to live in their native places and to go about for treatment whenever their services were requisitioned. Thus for some time from 1875 onwards the State had two sets of medical agencies—namely, the Allopathic Hospitals and Despensaries and the Ayurvedic physicians. In this connection, it has to be admitted that the State confined its attention, from 1875 onwards, to the introduction and development of the Allopathic system.

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In 1905 Diwan Mr. Pattabhirama Rao tried to lay down a definite scheme for reorganising the Ayurvedic physician staff, and pending its formulation, it was ordered that vacancies in the staff of Ayurvedic physicians might be left unfilled. But he vacated office before the question saw a final solution.

The next Diwan Mr. (now Sir) A. R. Banerji found that the retention of the Ayurvedic staff was unnecessary in view of the fact that there were Hospitals or Dispensaries maintained by the State and abolished the staff.

When the abolition of the Ayurvedic Physician staff came to be known by the public, petitions were presented to the Government for the revival of the indigenous system. Though the Government were in sympathy with the proposal for the establishment of a central Ayurvedic Hospital, in view of the difficulties that existed then for want of a definite recruiting ground in obtaining a competent medical man to be in charge of the Hospital, they were forced to adopt, for the time being, as their policy encouragement of private effort in the direction where it might be forthcoming.

Shortly after the enunciation of the policy adverted to, the Keraleeya Ayurvedic Samajam which had just then come into being with the laudable object of resuscitating Ayurveda by opening a Central Hospital and College at Cheruvirutti approached the Darbar for financial help, and the orders passed by the Government in the matter are contained in the Diwan's Proceedings in the Local and Legislative Department, C. No. 170 of 99, dated 18th February 1925, and published in the Government Gazette. Two years later, a scheme for the improvement of medical aid in the State was passed, and in connection with it the following observations were made:—

"It must be recognised that financial considerations will also always impose limits upon an indefinite extension in the number of ordinary Dispensaries, and the Darbar consider that recourse may well be had, where this is possible and advisable, to the Ayurvedic method of treatment to bring medical relief within the reach of an ever-widening circle. This latter system of treatment is not only comparatively inexpensive but commands the confidence of a considerable section of the people. One difficulty, however, in connection with it has been to secure thoroughly competent exponents since no generally recognised criterion of qualifications exists.

"A strong and representative movement has comparatively recently come into existence with the object of establishing an

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Ayurvedic Hospital and College at Cheruvirutti, and has received the Darbar's support. The Darbar trust that this movement will grow, and that it will be possible at no distant date for rural Ayurvedic Dispensaries to be opened under the auspices of the Ayurvedic Samajam and other responsible bodies capable of effectively supervising such institutions.

"The Darbar will be prepared to grant financial aid to such dispensaries under conditions which will be separately formulated, but consider that, as far as possible, Government action should, at any rate for the present, be limited to aiding private effort and endeavour. In this connection, it might be remarked that Village Panchayats would add considerably to their sphere of usefulness, if, in localities where State medical help is not readily and conveniently available, and where this character of treatment would be welcome, they would organise and focus local effort in the direction of establishing such aided Dispensaries".

The conditions accordingly formulated by the Government for the giving of grant-in-aid are contained in the Diwan's Proceedings, C. No. 259/93, dated 17th November 1918, as amended by G. O. C. No. 5339/1096, dated 13th June 1921. Both these orders are published in the Government Gazette. The conditions laid down are very liberal, and so far grant has been allowed to 13 Dispensaries managed by the Village Panchayats.

As far back as February 1913 the Government had realised that what was exactly required for the development of Ayurveda in the State was a Central Hospital. The hopes formed of the Cheruvirutti Hospital have not materialised to the satisfaction of all. Since 1923 the Darbar have been carefully considering the whole subject. Ayurveda is a cheap and effective system, enjoying a world-wide reputation, and the majority of the people still resort to the native physician for treatment of their diseases. A scheme is now under the scrutiny of the Government which includes (a) the opening of a well-equipped Ayurvedic Hospital and Pharmacy in a central place and a medical garden and (b) licensing of Ayurvedic Pharmacies and physicians. The Council may rest assured that the request underlying the resolution has the sympathy of Government, and will be duly considered.

DIWAN BAHADUR Dr. V. VERGHESE.

Sir, as I have been aked to offer remarks on the proposition before the House, I have, in the first instance, very great pleasure to say that, if the aim of the resolution is to advance the Ayurvedic system of treatment in the State and to encourage it with financial aid from the Government, I am entirely one with it.

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I have realised from my long experience of medical administration that dispensaries and hospitals of the modern type are far too expensive to be established in sufficient numbers for a small State so that their benefits may reach all the people in rural areas. It is impossible to equip modern dispensaries in the different areas of the State, because, as has been mentioned rightly, the Western system of Medicine is far more expensive. Present notions of aseptic equipments and other things require elaborate buildings with absolutely clean surroundings which it is not possible to establish in all the rural parts of a State like this. As it seems a difficult matter to secure expansion of the existing Hospitals without large permanent outlay, I said in my reply speech in the budget session that, if I had any voice, I should not encourage any further multiplication of Dispensaries in the State.

Dr. A. G. MENON.

Allopathic Dispensaries?

DIWAN BAHADUR Dr. V. VERGHESE.

In the present age no medical man who is in touch with the current of advanced medical thought ever uses "Allopathic" or any such term. It is all an obsolete idea. I will not withhold from taking Ayurvedic or any other treatment for a case, if I am sure of its utility. We have only to consider which is the best available medicine or method of treatment found useful for the purpose. If Ayurvedic Dispensaries or Hospitals are established within the State so as to satisfy the elementary medical needs of the poor population, certainly, they will thrive. For introducing this system there is no necessity for a College or School now. After the investigation of this scheme by the Legislative Council of Madras, they have started a large Medical School for the Indian system of Medicine in Madras, and both Ayurvedic doctors of repute and English doctors are appointed to teach Ayurvedic Medicine on modern lines. We can send our students there, and after training, get them employed in the small Panchayat Ayurvedic Dispensaries in the State, but a school requires large outlay of money.

Dr. A. G. MENON.

The amendment is about the Ayurvedic Factory and not College.

DIWAN BAHADUR Dr. V. VERGHESE.

If so, I am entirely one with the idea of an Ayurvedic Hospital, if there are funds. But from a utilitarian point of view, rather than having one Central Hospital, it is far better to get

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really qualified men from Ayurvedic Colleges in Pattambi, Kottakkal, men qualified and recognised by the Ayurvedic Schools.

PRESIDENT.

There are some students trained in Cheruvirutti

DIWAN BAHADUR Dr. V. VERGHESE.

Yes, from this too. They can be taken on and can be given elementary education in First Aid and Minor Surgery, so that they may apply them in Ayurvedic Dispensaries. Thus they will be really useful in emergencies, when the resources of Ayurvedic knowledge alone will be insufficient. Ordinarily, Ayurvedic doctors have no notion about modern asepsis, etc. They should remain a couple of years in the General Hospital and carry away impressions gained there. If these Ayurvedic doctors are given a certain amount of practical knowledge of Minor Surgery, they can use it in emergency. So I am entirely one with the said scheme, and before this scheme is disposed off, I shall be only too glad to elaborate on it and submit my views.

Dr. A. G. MENON.

The idea that an English trained man should be in charge of the Central Hospital is not necessary. We have got experts who have studied *Ashtangahridaya* and also other Ayurvedic books, and one of them must be in charge of the Central Hospital, and that was my idea when I said something about the Central Hospital.

മിസ്റ്റർ കെ. വി. കുട്ടപ്പൻ.

സർ, ഭാരതീയർ ആയുർവ്വേദത്തെ വേദത്തെപ്പോലെ വിശ്വസിച്ച് ആരാധിക്കുന്നു. "ബ്രഹ്മാസ്മൃതാ യുഷോവേദം" എന്നും മറ്റും അതിന്റെ ആഗമീക പ്രസ്ഥാനത്തിൽ കാണാം.

പ്രസിഡണ്ട്.

ബ്രഹ്മാവ് അശ്വനീ ദേവകർക്ക് ഉപദേശിച്ചു. അല്ലേ?

മിസ്റ്റർ കെ. വി. കുട്ടപ്പൻ.

പ്രജാപതിക്കാണ് ആദ്യോപദേശം, അദ്ദേഹത്തിൽനിന്നാണ് അശ്വനീദേവകർക്ക് സിദ്ധിച്ചതു്.

പ്രസിഡണ്ട്.

അതെ.

മിസ്റ്റർ കെ. വി കുട്ടപ്പൻ.

ആഗമീക പ്രസ്ഥാനത്തെപ്പറ്റി സംസാരിച്ചും ഈ കായ്ചികിത്സയിലെ സമയത്തെ ഞാൻ അപഹരിക്കുന്നില്ല. ഒരു കായ്ചം തീച്ചയാണ്. ആയുർവ്വേദം ഇൻഡ്യക്കുവേണ്ടി ഇന്ത്യക്കാരാൽ ഉണ്ടാക്കപ്പെട്ട എന്നതുതന്നെ. ഇവിടെ ഇപ്പോൾ

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നടപ്പുള്ള വൈദ്യങ്ങളിൽ ആയുർവ്വേദത്തെ ജയിക്കുവാൻ മറ്റു വൈദ്യങ്ങൾ പ യ്യാപ്തങ്ങളാകാൻ തരമില്ല. ശസ്ത്രക്രിയ ഒഴിച്ചുള്ള മറ്റെല്ലാവൈദ്യാംഗങ്ങളിലും ആയുർവ്വേദം മെച്ചം നേടും എന്നുള്ളതിനു് സംശയമില്ല.

പ്രസിഡെണ്ടു്.

ആയുർവ്വേദത്തിൽ ശസ്ത്രക്രിയ ഇപ്പോഴുണ്ടു് പറയുന്നില്ലേ? ഇപ്പോൾ വല്ലവർക്കും ആയുർവ്വേദവിധിപ്രകാരമുള്ള ശസ്ത്രക്രിയ അറിവുണ്ടോ?

മിസ്റ്റർ കെ. പി. കറുപ്പൻ.

ശസ്ത്രക്രിയകളെസ്സംബന്ധിച്ചു് ബോധിപ്പിക്കുകയാണെങ്കിൽ ആയുർവ്വേദത്തിൽ ശസ്ത്രങ്ങളുടെ രൂപങ്ങളും ക്രിയകളുടെ സമ്പ്രദായങ്ങളും വിവരിക്കപ്പെട്ടിട്ടുണ്ടു്. പക്ഷെ മിക്ക വൈദ്യന്മാരും ചെയ്യാറില്ല. ചിലർ "മൈനർ ഓപ്പറേഷൻസു്" നടത്തുന്നുമുണ്ടു്.

ഗവർമ്മെണ്ടിന്റെ സഹായവും അനുവാദവും ഉള്ളതുകൊണ്ടു് അങ്ങനെപ്പോലുള്ള ശസ്ത്രക്രിയ അതിന്റെ പരമമായ ഉൽക്കർഷത്തെ പ്രാപിച്ചുകഴിഞ്ഞിരിക്കുന്നു. ഇവിടെ ആയുർവ്വേദ ശസ്ത്രക്രിയക്കു് ഒരു പ്രചാരം ഉണ്ടാകാത്തതു് നിശ്ചയമായും ഗവർമ്മെണ്ടിന്റെ സഹായക്കുറവുകൊണ്ടുതന്നെ.

മറ്റു ചികിത്സകളിൽ നാട്ടുവൈദ്യന്മാർ കൂടുതൽ ശ്രദ്ധപതിക്കുന്നില്ലെന്നു് ഞാൻ സംശയിക്കാതിരിക്കുന്നില്ല. ഇംഗ്ലീഷു വൈദ്യന്മാരിൽ പലരും രോഗികൾ അവരുടെ രോഗങ്ങളെക്കുറിച്ചു് പറഞ്ഞുകഴിയുമ്പോൾ, മരുന്നിനെക്കുറിച്ചു കഴിയുന്നതുകാണാം. രണ്ടു വൈദ്യങ്ങളുടേയും ചികിത്സാസമ്പ്രദായങ്ങളെ സൂക്ഷ്മമായി പരിശോധിക്കുന്നവർക്കു് പാശ്ചാത്യവൈദ്യം കായ്ക്കെ നശിപ്പിക്കുമ്പോൾ, പൌരസ്ത്യവൈദ്യം കാരണത്തെ നശിപ്പിക്കുന്നതായി കാണാൻ പ്രയാസമുണ്ടാകുന്നതല്ല.

വളരെ മഹനീയമായ ആയുർവൈദ്യം ഇത്ര ശോചനീയമായ ഒരു നിലയിലെത്തിയിരിക്കുന്നതിനു് പല കാരണങ്ങളുമുണ്ടു്. ഇവിടെ അതിനു് ലഭിക്കുന്ന ഗവർമ്മെണ്ടുസഹായം വളരെ പരിമിതമാണെന്നുള്ളതു് ഒന്നാമത്തെ കാരണമാക്കിപ്പറയാം.

നമ്മുടെ എറണാകുളം ജനറൽ ഹാസ്പിറ്റലിൽ ചെന്നു നോക്കുന്നവർക്കു് അതൊരു ആതുരശാലയാണോ എന്ന സംശയം ജനിപ്പിക്കുന്നതരവിധത്തിൽ അതു അത്രമേൽ മനോഹരമായവിധം സൃക്ഷിക്കപ്പെട്ടുവരുന്നു. മദ്രാസിലേയും മറ്റും ജനറലാസ്പത്രികളെ എനിക്കു് കാണാൻ സംഗതി വന്നിട്ടുണ്ടു്. ഇതൊക്കെ ഗവർമ്മെണ്ടിന്റെ സഹായസഹകരണങ്ങൾകൊണ്ടാണു് ഇത്രമനോഹരമായും കമനീയമായും സൂക്ഷിക്കപ്പെട്ടുന്നതു്. നാട്ടുവൈദ്യത്തിലും ഗവർമ്മെണ്ടിന്റെ ശ്രദ്ധ പതിക്കുമെങ്കിൽ അതും ഇംഗ്ലീഷു വൈദ്യത്തെപ്പോലെ ഉയർച്ചയെ പ്രാപിക്കുന്നതാണു്.

പ്രസിഡെണ്ടു്.

ചെറുവിരുത്തിയിരുന്ന വൈദ്യശാലയും വളരെ നന്നായിരുന്നതായാണു് കാണപ്പെട്ടുന്നതു്. ഞാൻ പോയി നോക്കീട്ടുണ്ടു്.

മിസ്റ്റർ കെ. പി. കറുപ്പൻ.

അതു് സംസ്ഥാനത്തിന്റെ ഒരു കോണിൽ ഏർപ്പെടുത്തപ്പെട്ടതുകൊണ്ടു് അതിന്റെ ഗുണം സംസ്ഥാനം മുഴുക്കും അനുഭവിക്കാൻ സംഗതിയായിട്ടില്ലെന്നാണു് തോന്നുന്നതു്.

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മിക്കവാറും ആഡംബരത്തിൽ ഭ്രമിക്കുന്ന നമ്മുടെ നാട്ടുകാർ നാട്ടുവൈദ്യന്മാരേക്കാൾ പാശ്ചാത്യ വൈദ്യന്മാർക്ക് പണം കൊടുക്കുന്നതിലും അവരെ ബഹുമാനിക്കുന്നതിലും അത്ഭുതപ്പെടുവാനില്ല. നമ്മുടെ വൈദ്യൻ ഒരു കുറുമ്പും ഉടുത്ത് ഒരു ഗ്ലികറ്റുപൂ രണ്ടാംമുണ്ടിൽ പൊതിഞ്ഞു കക്ഷത്തുവെച്ചു നടക്കുന്നു. ഡാക്ടർമാർ ഫ്രീസൂട്ടിൽ കയറി പരീക്ഷിക്കുന്ന ഒരു തരം ചമ്മന്തിമാളവും (Stethoscope) പാക്കറ്റിൽ കാണത്തക്കവണ്ണം ഇട്ടാണ് യാത്ര. ഇവരുടെ വേഷം കണ്ടാൽ തന്നെ ഒരു ബഹുമാനം ജനങ്ങൾക്ക് വന്നുപോകും. മിക്ക ആളുകളും സുഖക്കേട് തീരുന്നതു നോക്കീട്ടല്ല ഫ്രീസൂട്ടും കുഴലും നോക്കീട്ടാണ് ഇങ്ങട്ടു പണം കൊടുക്കുന്നത്. (*Laughter*) നമ്മുടെ വൈദ്യന്മാർ എത്രതന്നെ സമർത്ഥന്മാരായിരുന്നാലും പ്രതിഫലത്തിൽ നിഷ്കർഷിക്കുന്നവരല്ല. അവർ വല്ലതും കൊടുത്താൽ അതുകൊണ്ടു തൃപ്തിപ്പെട്ടുകൊള്ളും. നേരെ മറിച്ചു പാശ്ചാത്യ വൈദ്യന്മാരെ സുഖക്കേട് കാണിക്കാൻ വിളിക്കാനായി ചെല്ലുമ്പോൾ തന്നെ, രോഗിയുടെ വീട്ടിൽ കടക്കുമുമ്പെങ്കിൽ ആദ്യം പടി കിട്ടുമെന്നു പറയും. (*Laughter*) അപ്പോൾ തന്നെ വിളിക്കാൻ ചെന്നവർ ഇതെന്തു വിദ്യയാണെന്നു മനസ്സിലാകാതെ കുഴങ്ങും. എങ്ങനെ ആയാലും പടി കിട്ടാതെ ഡാക്ടർ പുറത്തിറങ്ങുകയില്ല. (*Hear. Hear.*)

നാട്ടുവൈദ്യന്മാരിൽ രോഗത്തിനു ശമനംകാണാതെ പ്രതിഫലം വാങ്ങുന്നവർ അധികം പേർ ഉണ്ടെന്നു തോന്നുന്നില്ല. ചികിത്സിച്ചാൽ പ്രതിഫലം അശേഷം വാങ്ങാത്തവരും ഈ നാട്ടുവൈദ്യന്മാരുടെ കൂട്ടത്തിലുണ്ട്.

നാട്ടുവൈദ്യത്തിനുണ്ടായ ഉടവുകളുടെ കാരണങ്ങളുടെ കൂട്ടത്തിൽ മറി വൈദ്യന്മാരേയും ഉൾപ്പെടുത്താം. മറിവൈദ്യൻ ആളെക്കൊല്ലും എന്നു ഒരു പഴമൊഴിയും ഉണ്ട്. തക്കതായ പഠിപ്പും പരിചയവും ഇല്ലാത്ത വൈദ്യന്മാർ ധാരാളം ഗുണപാഠം മാത്രം പഠിച്ചു വൈദ്യന്മാരായി നടക്കുന്നവരെ ഞാനറിയും. അങ്ങനെയുള്ളവരേക്കൊണ്ടു വിപത്തുകൾ ഉണ്ടാകാതിരിക്കാൻ അവരുടെ പ്രചാരത്തെ നിയമംകൊണ്ടു നിയന്ത്രിക്കണം.

നല്ല വൈദ്യന്മാരുടെ വർദ്ധനക്കായും ജനങ്ങളുടെ ക്ഷേമത്തിനായും മദ്രാസിലേയും തിരുവിതാംകൂറിലേയും മറ്റുപോലെ ഇവിടേയും ഒരു ആയുർവ്വേദ പാഠശാല ഏർപ്പെടുത്തണം. യോഗ്യന്മാരായ വൈദ്യന്മാരെ അതിൽ അദ്ധ്യാപകന്മാരായി നിയമിക്കണം. അവരുടെ കീഴിൽ പരിചയം ഉൾപ്പടെ പത്തു പന്ത്രണ്ടു കൊല്ലത്തെ പഠിപ്പുകഴിഞ്ഞു പുറത്തുവരുന്ന വൈദ്യന്മാർ ഏറ്റം യോഗ്യന്മാരായിതീരും.

പ്രസിഡണ്ട്.

ഗുരുത്വവും നല്ലവണ്ണം വേണം; വേണ്ടേ മിസ്റ്റർ കുട്ടപ്പൻ?

മിസ്റ്റർ കെ. പി. കുട്ടപ്പൻ.

സംശയമില്ല, സർ. അതു ശിഷ്യന്മാർ ഗുരുശുശ്രൂഷകൊണ്ടും മറ്റും സമ്പാദിക്കേണ്ടതാണ്.

ഇങ്ങനെ ഗുണങ്ങൾ തികഞ്ഞ നല്ല വൈദ്യന്മാർ നമ്മുടെ ഇടയിൽ ഉണ്ടാകുന്നതോടുകൂടി ജനങ്ങൾക്ക് ആരോഗ്യവും ആയുസ്സും വർദ്ധിക്കും. പണച്ചിലവും മുറുങ്ങും. ആയുർവ്വേദത്തിനു പ്രശസ്തിയും പ്രസക്തിയും കൂടുകയും ചെയ്യും.

ഇപ്രകാരം പാഠശാല ഏർപ്പെടുത്തി യുവാക്കന്മാരെ വൈദ്യം അഭ്യസിപ്പിച്ചാലും പോരാ. ആതുരശാലകൾ ഏർപ്പെടുത്തി കഷായങ്ങളും ലേഹ്യങ്ങളും പ്രസ്തുത ആതുരശാലകളിൽതന്നെ പാകംചെയ്തു രോഗികൾക്കു കൊടുക്കണം. അതു ആയുർവ്വേദത്തിന്റെ പ്രചാരത്തിനു വളരെ ഉപകരിക്കും. നേരെമറിച്ചു ക

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ഷായങ്ങൾക്കും മറ്റും കുറിച്ചുകൊടുത്തു അങ്ങാടിമരുന്നും പറിമരുന്നും സമ്പാദിക്കുവാനും അതു ഇടങ്ങഴിവെള്ളത്തിൽവെച്ചു പിഴിഞ്ഞെരിച്ചു കുക്കിഴക്കാഴക്കാക്കാൻ തക്കവണ്ണം കൊൽക്കാരികാണുവാനും മറ്റും ഉള്ള വിഷമംകൊണ്ടു രോഗികൾ കഷായവും മാറും വെച്ചു കുടിക്കാൻ കൂട്ടാക്കാതിരിന്നിരിക്കാം. ഇതും കാലാന്തരത്തിൽ ആയുർവ്വേദത്തിന്റെ അപകഷ്ത്തിനു ഒരു സഹായമായിതീരുന്നതായി ഞാൻ കരുതുന്നു.

ഇപ്പോൾ ഗവർമ്മെണ്ടിൽനിന്നും വൈദ്യസഹായത്തിനു ചെയ്യുന്ന വ്യയത്തിൽ ശസ്ത്രപ്രയോഗത്തിനുള്ള സഹായം യഥാപൂർവ്വം ഇംഗ്ലീഷു വൈദ്യത്തിൽ ചെയ്തുകൊണ്ടിരിക്കയും, മറ്റുള്ള സഹായങ്ങൾ എല്ലാം നാട്ടുവൈദ്യത്തിനും ചെയ്തുകൊടുക്കയും ചെയ്യുന്നതായാൽ ഗവർമ്മെണ്ടിനും സാധുജനങ്ങൾക്കും ഒരു വലിയ സഹായവും ഉപകാരവും ആകുമെന്നുള്ളതു സംശയരഹിതമാകുന്നു. അതുകൊണ്ടു ഞാൻ ഈ പ്രമേയത്തെ സസന്തോഷം അനുകൂലിച്ചുംകൊണ്ടു വിരമിക്കുന്നു.

As it was past 5 p. m., the House rose for the day, to meet again at 11-30 a. m., the next day.

T. K. KRISHNA MENON,
Secretary to the Council.

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